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THE KASHMIRIAN ATHARVA-VEDA, BOOK EIGHT

EDITED WITH CRITICAL NOTES

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INTRODUCTION

IN EDITING this eighth book of the Kashmirian Atharva-Veda the material is presented in the manner used in editing Books 5 and 7 (published in volumes 37 and 40 of this JOURNAL). The transliteration (in italics) is not given line for line but is continuous, with the number of each line in brackets. About forty per cent of the ms has now been published. When the numerous unsolved passages are contemplated, little satisfaction can be felt in publishing these successive books: but in the larger aspects, when the Pāippalāda is compared with other texts, the work appears more worth doing and it seems possible that some valuable results will ultimately be attainable.

The abbreviations employed are the usual ones, except that 'Ś' is used to refer to the AV of the Śāunakīya School, and 'ms' (sic) is used for manuscript. The signs of punctuation used in the ms are fairly represented by the vertical bar (= colon) and the 'z' (=period); the Roman period is used for *virāma*; daggers indicate a corrupt reading; asterisks indicate lacunae.

Of the ms.—This eighth book in the Kashmir ms begins on f104b1 and ends at f111b20—seven and one half folios. There is no defacement of any consequence; most of the pages have 19 or 20 lines, tho 3 have 18 lines and one has 21.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular: the colon mark is a few times placed below the line of letters rather than in it. At f110a, lines 11 and 12, accents are marked on two pādas. The hymns are grouped in *anuvākas*, of which there are four with five hymns in each: anu 1 no 5 has no *kāṇḍa* number after it but only anu 5 (sic), and similarly after anu 4 no 5 there is written only anu 5. There are only a few corrections marginal or interlinear. At the end of hymn no 9 stands some prose which does not seem to be a part of the hymn: the ms however gives no indication of this. After the numeral stands 'apnūpavrahmasūktam.1 zz' and in the left margin is a star and the words 'vrāhmasūktam kāraṇam.' At

the bottom of f107b in smaller characters and in parentheses is written a variant of hymn 10 st 12 which is given in lines 17 and 18 of f107b.

Extent of the book.—This book contains 20 hymns of which 2 are prose. The normal number of stanzas in a hymn is clearly 11; 17 hymns are edited as having 11 stanzas each, tho in 5 or 6 of these there is some slight chance for doubts. Assuming the correctness of the stanza divisions as edited below we make the following table:

17 hymns have 11 stanzas each =	187 stanzas
1 hymn has 12 stanzas =	12
2 hymns have 13 stanzas each =	26
—	—
20 hymns have	225 stanzas.

New and old material.—There are 11 hymns of this book which may be called new, tho two of them embody material appearing as complete hymns in Ś, and others contain some stanzas or pādas already familiar. The number of essentially new stanzas is 114 and the new pādas are approximately 467.

Of the hymns of Ś appearing in this book 2 are in Ś 4, 4 in Ś 5, 1 in Ś 6, and 2 in Ś 19; and 2 hymns of the RV appear here. Ś 6.25 is used as part of our hymn 16 and Ś 19.2 as part of our hymn 8.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ

BOOK EIGHT

1

(Ś 5.11)

[f104b1] *athāṣṭamaṁ likhyate z z om̐ namo nārāyaṇāya z om̐ namaś śivābha-*[2]*gavatyaī z z om̐ kayā diva asurāya pravāmaḥ kathā pitre harayes tve-*[3]*ṣunṛmṇaḥ | prṣṇir varuṇa dakṣiṇām dadāvān punarmaghatvaṁ manasā cikitse |* [4] *na kāmēna punarmagho bhavāmi saṁprśchi kaṁ prśchim etām upājet. | kena* [5] *ma tvam atharvaṁ kāvyena kena jātenāsi jātavedāḥ satvasaṁ gabhīraṁ kāvyena satvaṁ* [6] *jātenāsmi jātavedāḥ ma me dāso nāryo mahitvaṁ vratar mīmāya yad ahaṁ ha-*[7]*niṣya na tvad anyāḥ kivitāro na vedhā anu dhīratāro varuṇa svadhāvaḥ tvam aṅga viśvā* [8] *janmāni vettha mataṁ na tuj jano mām vibhāyaḥ z tvam hy aṅga varuṇa svadhāvo* [9] *viśvā vettha janmā śraddhadanī te | kinim*

enā rajasaṣ paro sti kim avareṇā [10] avaram asūra | ya ekam enā rajasaṣ paro sti parekena dūḍāhyaṁ tyajanyat. [11] tatve vidvān varuṇaṣ pravravīm adhovacasasaṣ paṇayo bhavantu nīcīr māsā [12] yā upa sarpantu riprā tvaṁ hy aṅga varuṇa vravīṣi | punarmagheṣv avadyāni bhū-[13]ri so kha pāṇvad bhyavatāvacaḥ bhūr mā tvā vocaṁn arādhassam janāsaḥ ā mā vo-[14]caṁn arādhassam janāsaḥ punas te prṣṇīm janabhir dadāsi | stotraṁ meśvam ā yā-[15]hi janeṣv antar deveṣu mānuṣeṣu riprā | yā te stotrāṇi bandhanāni yāni de-[16]hi taṁ mahyaṁ yaditativam asti | yadyo nas saptapatas sakhāsas samāno ba-[17]ndhur varuṇas samā jāḥ vada vāitad vaṁdam samā jā dajāmi tubhyaṁ yaditativa-[18]m asti | devo devāya grṇate vayodhā vipro viprāya stuvate sumedhāḥ a-[19]jījano hi varuṇa svadhāvam atharvaṇam pitarāṁ viśvadevaṁ tasmā urvā-[f105a]yuṣ kṛṇuhi praśastaṁ sakhā no sti varuṇaś ca bandhuḥ z 1 z

For the introductory phrase and invocation read: athāṣṭamaṁ likhyate z z om̐ namo nārāyaṇāya z om̐ namaś śivābhagavatyāi z

For the hymn read: om̐ kathā divyāyāsuraḥ prāvadaḥ kathā pitre haraye tveṣaṁrmaṇaḥ | prṣṇīm varuṇa dakṣiṇāṁ dadāvān punarmaghatvaṁ manasā cikitse z 1 z na kāmēnā punarmagho bhavāmi saṁprcche kaṁ prṣṇim etāṁ upāje | kena sa tvam atharvan kāvyena kena jātenāsi jātavedaḥ z 2 z satyam ahaṁ gabhīraṣ kāvyena satyaṁ jātenāsmi jātavedaḥ | na me dāso nāryo mahitvā vrataṁ mīmāya yad ahaṁ dhariṣye z 3 z na tvad anyāḥ kavitaro na vedhā anyo dhīrataro varuṇa svadhāvaḥ | tvam aṅga viśvā janmāni vettha sa cin nu tvaj jano māyī bibhāya z 4 z tvaṁ hy aṅga varuṇa svadhāvo viśvā vettha janmā ṭśraddhadanīte | kim enā rajasaṣ paro 'sti kim avareṇāvaram amūra z 5 z yad ekam enā rajasaṣ paro 'sti para ekena ṭdūḍāhyaṁ cid anyat | tat te vidvān varuṇaṣ pra vravīmy adhovacasasaṣ paṇayo bhavantu nīcāir dāsā ya upa sarpantu ṭriprā z 6 z tvaṁ hy aṅga varuṇa vravīṣi punarmagheṣv avadyāni bhūri | mo ṣu ṭpāṇv abhy etāvato bhūr mā tvā vocaṁn arādhassam janāsaḥ z 7 z mā mā vocaṁn arādhassam janāsaḥ punas te prṣṇīm jaritar dadāmi | stotraṁ me viśvam ā yāhi janeṣv antar deveṣu mānuṣeṣu vipra z 8 z yā te stotrāṇi bandhanāni yāny antar deveṣu mānuṣeṣu vipra | dehi taṁ mahyaṁ yad adattam asti yujyo nas saptapadas sakhāsaḥ z 9 z samā nāu bandhur varuṇa samā jā veda vāitad ṭvaṁdam samā jā | dadāmi tubhyaṁ yad adattam asti yujyas te saptapadas sakhāsmi z 10 z devo devāya grṇate vayodhā vipro viprāya stuvate sumedhāḥ | ajījano hi varuṇa svadhāvann atharvaṇam pitarāṁ vāiśvadevaṁ | tasmā urvāyuṣ kṛṇuhi praśastaṁ sakhā no 'sti varuṇaś ca bandhuḥ z 11 z 1 z

In st 1a the correction prāvadaḥ is very uncertain; the ms points rather to a form of brū. Edgerton suggests bravāma. In 5b it is possible that the ms has only a corruption of the Ś form supranīte: and in 6b perhaps durṇaśam as in Ś is intended. As the hymn is very unclear it is hard to edit the Pāipp text with any confidence.

2

(Ś 5.13)

vr̥ṣā me ravo [2] rabhasā ni tanyatur ugreṇa taṁ vacasā bādhai tu te | ahaṁ taṁ asya grabhir agrabha rasam jyo-[3]tiṣeva tapasod ayatu sūryaḥ |

With na for ni pāda a can stand, tho rabhasā is suspicious; in b read bādhe: in c gr̥bhir agrabham seems good, in d etu.

yat te modaka viṣam tat tābhir agrabham gr̥hṇāmi madhya-[4]m utāvasam bhiyasā nesad ātu te |

In a modakam would not seem good; read 'podakam with Ś; in b tat.ta etābhir: in c I would supply from Ś and read madhyamam uttamam rasam; for d read utāvamam ° neśad ād u te.

balena te balaṁ harmi tarmā sanmi te taṁnū | r-[5]ṣeṇa harmi te viṣam ahe mariṣṭā mā jīvī pratyag arbhetu tvā viṣam |

In a read hanmi, for b (which may be a gloss) tanvā hanmi te tanūm, in c viṣeṇa hanmi: in d I would suggest mariṣyā, and jīvīḥ; in e read abhy etu.

asitasya [6] tayimātasya babhror upodakasya ca | mātrāhastasya manyor jyām ugrasyava dhanyano vi mu-[7]ñcāmi rathān iva |

In a read tāimātasya: in c probably sātrāsāhasya, in d ugrasyeva dhanvano. Pādas ab occur Ppp 1.44.1ab.

kāilāt pr̥ṣṇir upatarni babhūvā me śuṇutāsitalikā | [8] mā naś cakṣuṣ kāmam apr̥ṣṭhātāśyāvayādvāu varṣe ramadhvam |

Probably the reading intended here is that of Ś with slight variations; we might read then: kāirāta pr̥ṣṇa upat̥r̥ṇya babhrav ā me śr̥ṇutāsītā alikāḥ | mā naś sakhyas sthāmānam api ṣṭhātā-śrāvayanto varṣe ramadhvam.

As given here pāda d lacks one syllable; Ś has ni viṣe.

ālaka ca vyacalu ptvā [9] yas te mātā ca vidma te vidvato baddhato bandhus sa rasaṣ kiṁ kariṣyasi |

For pāda a I can get nothing; read pitā in b: for c read vidma te viśvato bandhu, in d so 'rasaṣ.

udakūlā-[10]yā duhi jātā jāsvasaghnyā pratamgarta druhaśin uṣāhīn arasān akaḥ

In a read duhitā, for b probably jātā dāsyā asiknyāḥ as suggested by Whitney: if the first word of pāda c is pratañkarā, as in Ś, the rest of the pāda might be dudruhuṣīr tho the gender of this does not go smoothly with the next pāda.

kaṇvā [11] *śvāvid avravīd gired avacarantikā yāḥ kāśyemā khani-*
tramās tāsām ara-[12]*matamaṁ viṣaṁ* |

Possibly pāda a can stand: Ś has *karṇā śvāvit tad*; in b read *girer*, in c *kāś cemāḥ khanitrimās*, in d *arasatamaṁ*.

tāvucam na tāvucam naher asiktam tāvucenārasam viṣam

With *nāher* and a colon after *asiktam* this may stand. Ś has *tābuvam na tābuvam na ghet tvam asi tābuvam*; the *nāher asiktam* of our ms, however, is probably only a corruption of *na ghed asi tvam*.

tastuvam naha-[13]*r isiktam trastuvam tastuvenārasam viṣam.*z

It would seem possible to read *tastuvam nāher asiktam tastuvam. rasam te he viṣam iyaṁ kṛṇotv oṣa-*[14]*dhiḥ trāyamāṇām sahamānām sahasvatīś ahātāyad gor aśvāt puruṣād vi-*[15]*ṣam z 2 z*

Read: *arasam te* 'he *viṣam iyaṁ kṛṇotv oṣadhiḥ* | *trāyamāṇām sahamānām sahasvatīm* *ḥahātāyad gor aśvāt puruṣād viṣam z 11 z 2 z*

Our pāda c is Ś 8.2.6c but there iha huve follows: if the words in c were nominatives I would read in d *sā ghātayad*.

3

(Ś 4.9)

[f105a15] *yad āñjanam trāikankudam jātam himavatas pari* | *yātṛñś ca* [16] *sarvān jambhaya sarvās ca yātudhānyaḥ utevāsi paripāṇam yātujambha-*[17]*nam āñjanaḥ utāmṛtatvesyeśiṣa utāsaṣ pitubhojanam. parimāṇam* [18] *puruṣāṇām parimāṇam rakām asi* | *asmānām sarvatāmi pari-* [f105b] *māñāhi tastiṣe* | *parīmām pari naṣ priyam pari naṣ pāhy ad dhanam rātiram no mā tā-*[2]*rīn mā taraṣ kiṁ canā mamat. na tam prāpnoti śapatho na kṛtyā nābhiśocanam. nāinam ni* [3] *niṣkandham aśnute yas tvām bibharty āñjanaḥ āsamartnyā duṣvapnyā kṣettriyaś chapathād uta* | *dra-*[4]*hādeś cakṣuṣo ghorāt tasmān naṣ pāhy añjana* | *trayo casāmjanasya takmā balāsā-*[5]*d ahe varṣiṣṭhaḥ pakṣatānām trikakun nāma te pitā* | *vṛtrasyāśya kanīnikā parva-*[6]*tasyāśy akṣāu devebhis sarvāi proktam paridhīr nāma vāsi* | *vedo hi veda te nāma gandha-*[7]*rvāparivācanam* | *yatāñjana prajāyase ta tehy ariṣṭatātaye z yadi* [8] *vāsa trāikakudam yadi vāsanum ucyase* | *ubhaya te bhadrī nāmnīs tābhyan na-*[9]*ṣ pāhy*

añjana yasyāñjanah | prasarpasy āṅgam aṅgam paruṣ paruḥ tasmād yakṣmaṁ vi [10] bādhadhvam ugro madhyamaśir iva | nāino ghnantu paryāyaṇo na manvā iva gaśchati | [11] jane ma na pramīyate yas tvām bibharty añjana | idaṁ vidvān āñjanas satyaṁ vakṣya-[12] mi nānṛtam . saneyam aśvaṁ gām vāsā ātmānaṁ tava pāuruṣaḥ z 3 z

Read: yad āñjanaṁ trāikakudaṁ jātāṁ himavatas pari | yātūṁś ca sarvāṁ jambhaya sarvāś ca yātudhānyaḥ z 1 z utāivāsi paripāṇaṁ yātujambhanam āñjana | utāmṛtatvasyeśiṣa utāsaṣ pitubhojanam z 2 z paripāṇaṁ puruṣāṇāṁ paripāṇaṁ gavām asi | aśvānām arvatāṁ paripāṇāya tasthiṣe z 3 z parīmām pari ṇaṣ priyaṁ pari ṇaṣ pāhi yad dhanam | arātir no mā tārīn mā tārīt kiṁ canā mamat z 4 z na taṁ prāpnoti śapatho na kṛtyā nābhiśocanam | nāinaṁ viṣkandham aśnute yas tvām bibharty āñjana z 5 z asanmantryād duṣvapnyāt kṣetriyāc chapathād uta | durhārdaś cakṣuṣo ghorāt tasmān naṣ pāhy āñjana z 6 z trayo dāsā āñjanasya takmā balāsa ād ahiḥ | varṣiṣṭhaḥ parvatānām trikakun nāma te pitā z 7 z vṛtrasyāsi kanīnikā parvatasyāsy akṣyāu | devebhis sarvāiḥ proktaṁ paridhir nāma vā asi z 8 z vedo hi veda te nāma gandharvaparivādanam | yad āñjana prajāyase tad ehy ariṣṭatātaye z 9 z yadi vāsi trāikakudaṁ yadi vāmanam ucyase | ubhe te bhadre nāmnī tābhyām naṣ pāhy āñjana z 10 z yasyāñjana prasarpasy āṅgam-aṅgam paruṣ-paruḥ | tasmād yakṣmaṁ vi bādhā tvam ugro madhyamaśir iva z 11 z nāinaṁ ghnanti paryāyiṇo na sannān āva gacchati | jane sa na pramīyate yas tvām bibharty āñjana z 12 z idaṁ vidvān āñjana satyaṁ vakṣyāmi nānṛtam | saneyam aśvaṁ gām vāsa ātmānaṁ tava pūruṣa z 13 z 3 z

In st 2d Whitney reports the Pāipp reading as pitṛbhojanam, which is much better than pitu°; the latter is not strong, if indeed possible. Our st 4 is nearly Ś 2.7.4 where prajāṁ stands for our priyam; parīmām is probably correct and the difficulty in priyam. St 9 here is new, and perhaps the whole first hemistich should be enclosed in daggers; pāda b is certainly not satisfactory. St 11 is a variant of RV 10.97.12; the reading of our ms, bādhadhvam, may be due to influence of RV; if so we might do well to follow Ś more closely. St 12ab appears Ś 6.76.4; 13cd appears RV 10.97.4.

4

(Ś 5.16)

[f105b13] *ya ekavr̥ṣo si sr̥jāraso si yo dvivr̥ṣo si | yas tr̥vr̥ṣo si yas catuvr̥[14]ṣo si yas pañcavr̥ṣo ṣa yah ṣadvr̥ṣo si yas saptavr̥ṣo si yo*

aṣṭavr-[15]śo *si yo navavr*šo *si* | *yo daśavr*šo *si* | *yūpodako si srjāraso*
[16] *si z 4 z*

Read: *ya ekavr*šo 'si *srjāraso* 'si z 1 z *yo dvivr*šo 'si ° ° z 2 z
*yas trivr*šo 'si ° ° z 3 z *yaś caturvr*šo 'si ° ° z 4 z *yaś pañcavr*šo
'si ° ° z 5 z *yaḥ ṣaḍvr*šo 'si ° ° z 6 z *yas saptavr*šo 'si ° ° z 7 z
*yo aṣṭavr*šo 'si ° ° z 8 z *yo navavr*šo 'si ° ° z 9 z *yo daśavr*šo 'si
° ° z 10 z *yo* 'podako 'si *srjāraso* 'si z 11 z 4 z

5

(Ś 5.15)

[f105b16] *ekā ca me daśa cāpavaktrāroṣadhe yadicāda da*-[17]*tāvari*
madhu tvā madhulā karat. | *dve ca me viśantiś ca tisaś ca me triṇśa*-
[18]*ś catasraś ca me catvāriśaś ca* | *pañca ca me pañcāśaś ca* | *ṣaṭ*
ca me ṣaṣṭiś ca | [19] *sapta ca me saptatiś ca* | *aṣṭa ca me aṣṭiś ca* |
nava ca me navatiś ca | *da*- [f106a] *śa ca me śataṁ ca* | *śataṁ ca*
me sahasraṁ cāpavaktrāroṣadhe yadicāda dhatāvari ma-[2]*dhu tvā*
madhulā karat. z anu 5 z

Read: *ekā ca me daśa cāpavaktāra oṣadhe* | *ṛtajāta ṛtāvari*
madhu tvā madhulā karat z 1 z dve ca me viśantiś cāpavaktāra
° | ° ° z 2 z *tisaś ca me triṇśac cāpavaktāra* ° | ° ° z 3 z *catvāśaś*
ca me catvāriṇśac cāpavaktāra ° | ° ° z 4 z *pañca ca me pañcāśac*
cāpavaktāra ° | ° ° z 5 z *ṣaṭ ca me ṣaṣṭiś cāpavaktāra* ° | ° ° z 6 z
sapta ca me saptatiś cāpavaktāra ° | ° ° z 7 z *aṣṭa ca me aṣṭiś*
cāpavaktāra ° | ° ° z 8 z *nava ca me navatiś cāpavaktāra* ° | ° °
z 9 z *daśa ca me śataṁ cāpavaktāra* ° | ° ° z 10 z *śataṁ ca me*
sahasraṁ cāpavaktāra oṣadhe | *ṛtajāta ṛtāvari madhu tvā madhulā*
karat z 11 z 5 z anu 1 z

In Ś the end of the stanzas runs *madhu me madhulā karaḥ*.

6

(Ś 4.20)

[f106a2] *ā paśyasi prati paśyasi parā* [3] *paśyasi paśyasi* | *dyām*
antarikṣam ād bhūmim tat sarvaṁ devī paśyasi z tisro diva-[4]*s*
tisaś prthivī ṣaṭ cemas sūdiśo mahī | *tāthāhaṁ sarvā yātṛn apaś*-
yāmi [5] *devy oṣadhe* | *suparṇasya divyasya tasya hāsi kanīnikā* |
sā bhūmim āro-[6]*her mahyam śrāntā vadhūr iva* | *tāvan me sahas*-
rākṣo devo dakṣiṇe hastādadat. | [7] *tenāhaṁ sarvaṁ paśyāmy*
adbhūtaṁ yaś ca bhavyaṁ | *yathā śvā caturakṣo yathāśva syāvo*
rva-[8]*tām yathāgnir viśvataṣ pratyaṁ evā twam asy oṣadhe* | *kaś*-
yapasya caturakṣas syaṁnyā-[9]*ś caturakṣā* | *vīdhre sūryam iva*
sarpantaṁ mā piśācam tīras kara | *darśaye* [10] *mā yātudhānān*
śavaya yātudhānyaḥ | *āpasprg eva tiṣṭhantaṁ darśaya mā* [11] *kimī*

dinaṃ tad agrabhaṃ paripāṇaṃ yātudhānāt kimīdina | tenāhaṃ sarvaṃ pa-[12]śyāmy uta sūdraṃ utāryaṃ | yathā sūryaś candramasyā viśvā bhūtā vipāśyata || [13] evā vipasyatā tvam aghāyur mopagād iha | yo antarikṣeṇa patati bho-[14]mīs copasarpati | divaṃ yo manyate nāthaṃ tvaṃ piśācaṃ dṛṣe kuru | āviṣkṛṇu-[15]ṣva rūpāṇi mātmanam api rūhatā | evā sahasracakṣo tvaṃ prati paśyā-[16]my āyata z 1 z

Read: ā paśyasi prati paśyasi parā paśyasi paśyasi | dyāṃ antarikṣam ād bhūmim tat sarvaṃ devi paśyasi z 1 z tisro divas tisaṣ pṛthivīḥ ṣaṭ cemāś pradīśo mahīḥ | tathāhaṃ sarvaṃ yātūn paśyāmi devy oṣadhe z 2 z suparṇasya divyasya tasya hāsi kanīkā | sā bhūmim āroher vahyaṃ śrāntā vadhūr iva z 3 z tāvan me sahasrākṣo devo dakṣiṇe hasta ā dadhat | tenāhaṃ sarvaṃ paśyāmi yad bhūtaṃ yac ca bhavyam z 4 z yathā śvā caturakṣo yathāśvaś śyāvo 'rvatām | yathāgnir viśvataṣ pratyaññ evā tvam asy oṣadhe z 5 z kaśyapasya caturakṣaś śunvāś ca caturakṣyāḥ | vīdhre sūryam iva sarpantaṃ mā piśācaṃ tiraś karaḥ z 6 z darśaya mā yātudhānān darśaya yātudhānyaḥ | āpasspṛg eva tiṣṭhantaṃ darśaya mā kimīdinam z 7 z ud agrabhaṃ paripāṇaṃ yātudhānāt kimīdinaḥ | tenāhaṃ sarvaṃ paśyāmy uta sūdraṃ utāryam z 8 z yathā sūryaś candramāś ca viśvā bhūtā vi paśyataḥ | evā vipāśyatāt tvam aghāyur mopagād iha z 9 z yo antarikṣeṇa patati bhūmyā yaś copasarpati | divaṃ yo manyate nāthaṃ taṃ piśācaṃ dṛṣe kuru z 10 z āviṣkṛṇuṣva rūpāṇi mātmanam apa gūhathāḥ | evā sahasracakṣo tvaṃ prati paśyāsy āyataḥ z 11 z 1 z

In 4a tan would rectify the meter. Stt 5 and 9 are new, also 7cd.

7

[f106a16] sāukṣejāṇs tvodāṇs tumalaṃ patiṣṭhāma upārṣa-[17]tām ahīnām sarveṣāṃ viṣam arasaṃ kṛṇv oṣadhe |

In the first two pādas I can get nothing more than the division of the words; the second hemistich is correct.

aśvakrandasya vāṇḍasya [18] pradākor gonuśer uta | śvitrāṇām sarveṣā viṣam arasaṃ kṛṇv oṣadhe |

In ab we might read aśvakrandasya baṇḍasya prdākor gonaser uta; the lexicons give gonasa (sic) as the name of a snake: read sarveṣāṃ in c.

dyāmpā-[19]kasya gavakasya godhāpiṣṭher aher uta | asitānām etaj jātam ariṣṭe [f106b] rasaṃ kṛdhi |

In pāda a jambhakasya seems possible, and we might possibly accept the next two names as they stand; in d read 'rasaṃ.

etaḥ jātām svajānām tad a babhro rasam kṛdhi | sarvasya babhro bheṣajyasīya [2] vidūṣaṇī |

In b probably the best correction would be tad u babhro 'rasam'; in c read bheṣaji: pāda d probably begins jyasīya (cf st 11d) but no good suggestion comes to me; perhaps it is connected with jyā 'overpower': read viṣadūṣaṇī.

trāyamāṇā pravravītu sarvaṁ rājño mahīnām tiraścaraḥjāir asitā-[3]n athopasayāś ca ye |

In b ahīnām would seem more probable; in c then we would read tiraścaraḥjair asitād (=Ś 7.56.1a), and in d athopasayāś. But we might also read sarvān rājño ahīnām, and then in c tiraścaraḥjin asitān.

śānsān yātudhānaṁ sahasa yātudhānyaḥ sasahasvān sā-[4]saha maṁ hānāma jagrabha | mahasmākaṁ pāidvenogreṇa vacasā mama |

The following tentative reconstruction is offered: sahasvān yātudhānaṁ sāsaha-yātudhānyaḥ sahasvān sāsaha | saṁ ha nāma jagrabha †mahasmākaṁ pāidvenogreṇa vacasā mama. Perhaps māsmākaṁ would be good.

andhāyūn-[5]ś ca hūdayānś ca śapathānś ca ratha vrihaḥ sāmā uta padyatām sarvān arasaṁ a-[6]kaḥ

Probably the first pāda can stand, tho the names(?) are new; for b śapathān sarathaṁ vṛhaḥ would be fairly good. For c read samā uta padyantām, and in d arasān.

asitasya vidradasya harito yasya vidradha | imamkṣī vidradhānām yo sṛ-[7]jām twayī tā ajījanat. |

In a read vidradhasya, in b yaś ca vidradhaḥ: for the rest I have no suggestions. Pada a = Ppp 1.90.1a.

ya svajānām nīlagrīvo ya svajānām harīr uta | [8] kalmaṣapuścam oṣadhe jambhayāmy arundhatī |

Read yas in a and b, harir in b; in c read °puccham, in d jambhayāsy arundhati. This stanza appears NīlarU 21, which has in a and b svajanān, with variant svajanānām; in d it has jambhayāśv.

*māyam sala*a jahi jaṣṭaḥ [9] pitarasmāt sad viṣam | imā hy asmā oṣadhīm āharāmy arundhatīm |*

For ab I can suggest nothing: in c read imām, in d arundhatīm.

etaḥ jā-[10]tām pradākūnām arasaṁ jīvale kṛdhi | indrasya bhadrikā vīruj jyasī-[11]ya viṣadūṣaṇī z 2 z

Read: etaḥ jātām prdākūnām arasaṁ jīvale kṛdhi | indrasya bhadrikā vīruj †jyasīya viṣadūṣaṇī z 11 z 2

8

(Stt 7–11 are Ś 19.2.)

[f106b11] śatam arvāk prasyandante prasyandante śa-[12]tam para
 śatam vṛtrasya kāṇḍāni tebhya āpo vidhāvātāḥ antarikṣe pathayi-[13]
 ślavo nabhasaṣ pari jajñire | āpo hiraṇyavarṇās tās te bhavantu śam
 hr-[14]de śam te santu hṛdayyāya śam te hṛdayābhyah | śam te aka
 klosadbhyaś cam u te [15] yamṇveṣṭebhyaḥ | yad aṅgair apa sasprṣe
 yaś chīrṣṇā yaś ca prṣṭibhiḥ āpas tat sa-[16]rvaṁ niṣ karan tvaṣṭā
 riṣtam ivānaśaḥ śam hṛdena hṛdayam opasena sam opa-[17]śaḥ
 adbhīr muñcāpas sitam tārṣṇebhyaḥ tas sam etu te | ācarantiṣ par-
 vatebhyo de-[18]vīr devebhyas pari | āpo yam adya prāpaṇ na sa
 riṣyāt pūruṣaḥ śam tāpo hāima-[19]vatīś śam te santūschā śa te
 saniṣyadāpaḥ śam u te santu varṣyāḥ san tāpo dha- [f107a] nvinyāś
 śam u te santanyapyā śam te khanītramāpaḥ śam yāś kumbhebhir
 āvṛtā anabhrayaḥ [2] khanamānā viprā gambhīrepsā bhiṣagbhyo
 bhiṣakvarāpo vatsā vadāmasi z [3] apām aha divyānām māsrodas-
 yānām apām aha prañejane śvā bhavata vā-[4]jinaḥ tāpaś śivāpo
 avayakṣmaṇkaraṇīr apaḥ athāiva drśyate mayas tvābhyā-[5]tva-
 bheṣajī z 3 z

In 1c the ms corrects to (kā)ṇvā(ni); also to śam ta in st 3,
 and to °dyo in 5d.

Read: śatam arvāk prasyandante prasyandante śatam paraḥ |
 śatam vṛtrasya kāṇḍāni tebhya āpo vidhāvāntām z 1 z antarikṣe
 pathayiṣṇavo nabhasaṣ pari jajñire | āpo hiraṇyavarṇās tās te
 bhavantu śam hrde z 2 z śam te santu hṛdayāya śam te hṛdayā-
 yāpaḥ | śam te aha klomabhyaś śam u te anuveṣṭebhyaḥ z 3 z yad
 aṅgair apaś pasprṣe yac chīrṣṇā yac ca prṣṭibhiḥ | āpas tat sarvaṁ
 niṣ karan tvaṣṭā riṣtam ivānaśat z 4 z śam hṛdayena hṛdayam
 opaśena sam opaśaḥ | adbhīr muñcāpa sitam tārṣṇebhyaḥ tas
 sam etu te z 5 z ācarantiṣ parvatebhyo devīr devebhyas pari
 āpo yam adya prāpaṇ na sa riṣyāt pūruṣaḥ z 6 z śam ta āpo
 hāimavatiś śam u te santūtsyāḥ | śam te saniṣyadā āpaś śam u
 te santu varṣyāḥ z 7 z śam ta āpo dhanvanyāś śam u te santv
 anūpyāḥ | śam te khanītrimā āpaś śam yāś kumbhebhir āvṛtāḥ
 z 8 z anabhrayaḥ khanamānā viprā gambhīre ‘pasaḥ | bhiṣagbhyo
 bhiṣaktarā āpo acchāvadāmasi z 9 z apām aha divyānām apām
 srotasyānām | apām aha prañejane ‘śvā bhavata vājinaḥ z 10 z
 śam ta āpaś śivā āpo ayakṣmaṇkaraṇīr apaḥ | athāiva drśyate
 mayas tās tvābhiyantu bheṣajīḥ z 11 z 3 z

In 1d vidhāvata would be nearer the ms. In 2a patayiṣṇavo
 might be better. In 3d anuveṣṭebhyaḥ is a conjecture. Most

of 5cd is somewhat in doubt. In 8d Ś has ābhṛtāḥ which is better, but āvṛtāḥ seems entirely possible. In 9b our ms reading seems to indicate the form given by the Ś mss, which can stand as Whitney points out. In 11a our ms is in the same condition as the Ś mss, and I have adopted the amended text of Roth-Whitney; but in cd have tried to keep close to our ms.

9

[f107a5] *vrahmajyeṣṭhās sambhṛtā vīryāṇi vrahmāgre jyeṣṭham* [6] *divam ā tatānaḥ bhūtānām vrahma prathamō dhi jājñe tenārhati vrahmaṇā* [7] *spardhattim kaḥ*

In a read °jyeṣṭhā, in b ā tatāna, in c 'dhi, in d spardhitum. This is Ś 19.22.21 and 23.30; the Roth-Whitney text has by emendation in c prathamō ha.

vrahmeme dyāvāprthivī vrahmeme sapta sindhavaḥ vrahmame sarvadā-[8] *dityā vrahma devā upāsate* |

Read vrahmeme in c.

vrahma vrāhmaṇo vadati | *vrahma rātrī nivasate* | [9] *sāvitre vrahmaṇo jātām vrahmaṇāgnir virocate* |

In a vrahmāṇo vadanti might be better: the ms perhaps reads vadatim.

vrahma oṣadhayo na tiṣṭhanti vra-[10] *hma varṣantu vṛṣṭayaḥ vrahmedaṁ sarvaṁ ātmanvad yāvat saryo vi paśyati* |

For a read vrahmāuṣadhayo ni tiṣṭhanti, in b varṣanti, in d sūryo. For c cf Ś 10.8.2c and 11.2.10c.

vrahma hotā [11] *vrahma yajño vrahmaṇā suro mitā* | *adhvaryur vrāhmaṇo jāto vrahmaṇet tirate* [12] *haviḥ*

In b read svaravo mitāḥ; probably d can stand tho vrahmaṇot tirate might be considered. But this stanza occurs Ś 19.42.1 where the mss have brahmaṇo antarihite, which Roth-Whitney have emended to antarhitam; this is a somewhat easier reading.

vrahma mṛco ghṛtavatīr vrahma ṛṣabho bhadraṛetā vrahma gāvo haviṣkr-[13] *ta* | *vrahma rathasya devasya yujje yāti svaramṅkṛtā* |

Read sruco in a, bhadraṛetāḥ in b, haviṣkrāḥ in c, dāivasya in d; for e probably we may read yuje yāti svaramṅkṛtam. Pāda a = Ś 19.42 2a. The ms corrects to (yā)te in e.

vrahmaṇā sādām vanati vra-[14] *hmaṇā yujyate rathaḥ vrahmaṇā puruṣo bhy apānam vyathate caraṇ*

In c read 'bhy, in d caran.

vrahmaṇo jātā r-[15]ṣayo vrahmaṇo rājanyā uta | vrahmedaṁ vrahmaṇo jātāṁ vrahmaṇo viṣyannam |

In d I would suggest viṣyaṇṇam annam.

vrahma [16] śūdrā rājanyānām vrahmāiṣām uta cikṣataḥ vrahmāiṣām bhadraṁ sādanaṁ vrahmaṇāi-[17]ṣām sabhā sadā |

In a śūdrā does not seem good and I would read śubhā; in b possibly śikṣitam; possibly d can stand, but consider also sabhāsadām.

vrahma dāsad vrahma dāsād vrahmese kitavā uta | strīpum-[18]sāu vrahmaṇo jātāu striyo vrahmotha vāvanā |

In a we might read ca sad and cāsad, but this does not fit very well with the rest; in b vrahmeme, in d vrahmota vāvāna.

vrahmobhyato nivato vrahma śarva [19] sarvato vānaspatyā parvatā vīrudhaḥ vrahmedaṁ sarvam antrā

Read: vrahmodvato nivato vrahma * * sarvataḥ | vānaspatyāḥ parvatā vīrudho vrahmedaṁ sarvam antarā z 11 z 4 z

The ms has several light strokes over śarva seeming to intend its deletion; in the indicated lacuna a verb might well have stood. The ms does not indicate the end of the hymn at this point, but what follows does not seem to me to be a part of the hymn.

utānām antarā dyā- [f107b] vāpṛthivī ubhe | vrahmāivābhavad uttaraṁ jātavedo adad vajro yātudhānaṁ ma-[2]hābalam. bhavāśarvāu upuṣīyaṁ hetim asmāi nayaṣitāu viṣṛjatām va-[3]dhāya z 4 z apnūpavrahmasūktam. 1 zz

Read bhūtānām antarā, bhavāśarvāu tapuṣīm and possibly nayiṣṭhāu; with these corrections we seem to have a fair reading. In the colophon the transliteration should perhaps be aprūpa°; possibly aparūpavrahmasūktam is the correct title. In the left margin at the top of f107b is a star and also vrāhmasūktam kārāṇam.

10

[f107b3] *yad aśvinā oṣadhī-[4]ṣv ā siktāṁ puṣkarasrajā vīrudho madhu bibhratīnaḥ tināham asya mūrdhāna-[5]m abhiṣiñcāmi nāyaḥ |*

In b read siktām; in c probably bibhrati (omitting naḥ); for de tenāham asyā mūrdhānam abhiṣiñcāmi nāryāḥ. For b cf Ś 3.22.4f etc., for de cf Ppp 4.10.7de.

aśvinā puṣpād adhi māḥṣikaṁ madhu sambhṛtaṁ | [6] anne lavaṇena madhuma tena |

In a read yad aśvinā °; for c I would suggest anne 'lavaṇe madhumat; read de as in st 1.

aśvinā guggūlum | āñjane madhu sambhṛtaṁ | [7] yad asmin madhugo madhu |

The transliteration at the beginning of b is not sure; the sign after the colon is that for medial ā, not initial ā.

In ab I would read yad aśvinā gugguluny āñjane °; in c madughe: supply de as in st 1.

yad aśvinā kṣa madhu goṣv aśveṣu yan ma-[8]dhu | surāyām sic-yamānāyām kilāle dhi yan madhu tena |

In a the letters kṣa are probably the remains of some word in the locative case, possibly makṣe; in b read goṣv, in d 'dhi: for ef read tenāham ° as in st 1.

yad aśvi-[9]nā govarcasam hiraṇyavarcasam hastivarcasam aśvinā | tenāham asyā [10] mūrdhānām abhiṣiñcāmi nāryāḥ

Read mūrdhānam in c; the omission of hiraṇya° would rectify the meter.

abhi nandam abhi mojam abhi ta-[11]lpam kṛṇomi te | yā te bhagam vartayetām aśvinā puṣkarasrjā |

In a read modam; for c ā te bhagam vartayetām; in d puṣkarasrajā.

yad apsu [12] te varcas subhage jihvāyām te madhūlaka | akṣāu na karaṇī tavat putikam [13] madhumattaram | āsitasya talāseva vṛkṣāivāpatikaṣ pati |

It would seem best to omit te in pāda a; in b read madhūlakam. In c read akṣyāu and tava, but for na karaṇī I have no suggestion; in d read pratikam (the ms seems to make this correction). In e perhaps āsitāsi is possible; in f read vṛkṣa ivāpatikaṣ patih.

tvaṁ samagra-[14]bhūt puṁsaś śyena ivānyān patantriṇaḥ āyi te hārṣam udakam apo bhagā-[15]diṣecanam |

In a read samagrabhīṣ, in b patatrinah; for āyi in c I can see nothing; read 'hārṣam, in d possibly bhagābhiṣecanāḥ.

yat te varco pakrāntam manasya praticakṣaṇaḥ punas tad aśvina tvayy ā [16] dattām puṣkarasrajāḥ

In a read 'pakrāntam, for b probably manaś ca praticakṣaṇam; for d ā dhattām puṣkarasrajā.

abhi tvā varcasāsṛjam divyena payasā saha | ya-[17]thā pativinsyaso deva ṛgbhyo manumattarā |

In a read °sṛjan; in c read pativañśyāso, in d devṛbhyo madhumattarā. Cf Ppp 4.2.7; Ś 4.8.6.

bhagaṃ te mittrāvaruṇā bhagaṃ [18] divī sarasvatī | bhagaṃ te aśvinobhā dattām | ādattām puṣkarasraja z

In a read mitrā°, in b devī; in cd aśvinobhā dhattām puṣkarsrajā.

The line beginning with divī is the last line on f107b; but just below in the margin in a sort of parenthesis the ms has the stanza with some variants, thus: *bhagaṃ te mittrāvaruṇāu bhagaṃ divī sarasvatī bhagaṃ te aśvināu devāu adattām puṣkarāsṛjam. pāthaḥ*. This marginal text agrees with RV 10.184.3 in having aśvināu devāu in c, where the text in the main body of our ms agrees with Ś 5.25.3c. Cf Ppp 5.11.6.

pati [f108a] pati te rājā varuṇaṣ patim devo vṛhaspatiṣ patim ta indraś cāgniś ca patim dātā [2] dadātu te z 5 z anu 2 zz

Read: *patim te rājā varuṇaṣ patim devo vṛhaspatiḥ | patim ta indraś cāgniś ca patim dhātā dadhātu te z 12 z 5 z anu 2 z*

With this cf as for last stanza, but particularly MG 2.14.6.

11

[f108a2] *catasras te khala sraktīr atho ma-[3]dhyam aham khala | dhārās catasras toṣyāmi | vedim mānuṣyavardhanīm z*

Delete colon at end of c and read probably poṣyāmi.

ūrjasva-[4]tam ā rabhadhvaṃ sphātivantaṃ punīdi naḥ bījasyā-bhyāvodhā bhagāitu puro-[5]gava |

In a read ūrjasvantām, in b punīta, for d bhaga etu purogavaḥ. *bhagasya hanaḍvāhāu yañjāta rāśirvāhanāu adhāṣ pṛthivyāḥ kilā-[6] lam ihā vahattam aśvinā*

In a read hāna°, for b yuñjāte rāśivāhanāu; in c adhaṣ, in d vahatām.

abhihitah parihito dhānena vibhuṣ prabhuḥ dhartā ma-[7]nuṣyāṇām jajñe devānām ājyam khala

In b paribhuḥ would seem better in meaning and rhythm; read khalah in d.

srucā sampanī sṛṅikā pa-[8]riṣṛta | kīnāsā sam no tāro bījadāsīd dhaviṣmatih

The long i of “sīd” in pāda d is not perfect.

For the first hemistich I can get nothing more than the transliteration; it lacks four syllables. In c kīnāsās and ‘taro may be possible; in d read dhaviṣmatī.

ihendra mu-[9]ṣṭir dhyā sṛjasva pūrṇāv iha sāumanasas sam ṛddhya-tām hotāro ye ca gandharvās ta [10] hi sphātīm mam ā vahaḥ |

Read: ihendra puṣṭim vi sṛjasva pūrṇām iha sāumanasas sam
rddhyantām | hotāro ye ca gandharvās te hi sphātim sam
āvahan z 6 z

The emendations are of course only suggestions.

*atipaśyo nṛcāyakayaḍūkaṣ pakvam ā bhara | [11] īśānā gandharvā
bhuvanasya sa vahantu khale sphāti-[12]m ihāsāunṛtām ca |*

In the first hemistich I can make no suggestion. In c ya īśānā
would be better but ya is not necessary; in d read saṁ vahantu;
a fifth pāda is indicated which might possibly be reconstructed
into iha saṁ vahan ṛtām ca, but this is mere guessing.

*ā paścād ā purastād uttarād adharād uta | indrā-[13]ya vasor īśānaḥ
khale sphātim sam āhān*

In c indro 'yaṁ, or yo, would seem better; the ms in the margin
has a correction "dra". In d read sam āvahat: or samāvahan.

*sphātim indraḥ khale bahvī-[14]m ihotprāṇam ut prṇat. | sphāti me
viśve devā sphātim somo atho bhagaḥ | [15]*

In b read prṇāt, and possibly ihotpāraṇam (= complete fulness)
In c read sphātim and devās.

*sphātir me astu hastayoḥ sphātir yatra mā rārabhe | śatahastenam ut
prṇa sa-[16]mudrasyeva madhyataḥ*

In b atra would seem better; for c read śatahastena mot prṇās.

*iha me bhūyā bhara yathāhaṁ kāmāye tathā yatheya-[17]m udyā
sphāyātāitrāiva hastinas saha z 1 z*

Read: iha me bhūya ā bhara yathāhaṁ kāmāye tathā |
yatheyam adya sphāyate yatrāiva hastinas saha z 11 z 1 z

Pāda d may need emending. The entire hymn is of course very
uncertain, but it is clear that it belongs in the sphere of Ś 3.24.

12

*[f108a17] svadvīyaṁ tā āśvinā [18] sure kṛṇutām puṣkarasrajā | yām
asiñcan sāudhanvinā viśve devā maru-[19]dgaṇā yām āśvināsiñcatām
mā munā bahu dhāvatu |*

In pāda a we may probably read svādvīm tvāśvinā; in c
asiñcan sāudhanvanā, in d marudgaṇāḥ; in f sā surā.

*svādo svādī- [f108b] yamī- bhava madhor madhutarā bhava | atha
rṣyesyayavamārṣyevāktyam subhage bhava |*

In a read svādoḥ svādīyasī: in cd I can get nothing satisfactory.

*abhrā jātam [2] varṣā jātam atho jātam vidam pari | atho samudrāj
jātam tat surādagaṇam bhava |*

In a read abhrāj and varṣāj, in b divas; in d probably surā-dharaṇam.

nā-[3]dīnām āsi janusā sā surādharanī bhava | sakhā hi bhadrasthāsī
vrkṣa svā-[4]du vikaṁgata |

Read āsi in a, śākhā and °sthāsī in c, and for d probably vrkṣaḥ
svādur vikaṅkataḥ.

asuras ta ūrdhvanabhasaś cakāra prathamā svare | sure dāsaś ci
twā gr-[5]he siraś cāndhasya cakratu |

Possibly pādas ab can stand; in c I can get nothing out of
dāsaś ci; for d possibly we may read sūraś cāndhaś ca cakratuḥ.

niṣ puṣpakam kaśīkāyā nir dhārāyā surām uta | u-[6]d īhi vājīnīvati
kim aṅkatiṣv iśchati |

Read dhārāya in b, ehi in c, and aṅkatiṣv icchati in d.

kim etaṁ janyāsate gastī-[7]r ābhidhr̥ṣṇava | sure devi pariprehi
mādayantī janam janam |

In a read janyā āsate, in b 'gastīr ābhidhr̥ṣṇavaḥ.

asyā gr̥hṇā [8] sthālēna gām āsvam dhānyam vasu sā surā bahu
dhāvatu

In a read gr̥hṇāmi and perhaps yasyā: if the stanza ever had
a fourth pāda I would suspect that it stood as pāda c.

ācarantīṣ parvate-[9] bhyaṣ khanamānā anabhraya | yāsām samudre
samsthānam yāsām nāsti niveśanam | [10] tās te dadatu vudbudam
idam kuru cemām surām

In b read anabhrayaḥ, in e budbudam: for ab see above no
8.6a and 9a.

yām hr̥dā kāmāyāmahe tāva-[11]n ma bhagas tām āsvinā tāvan mā
vañ sarasvatī | ayam devo mayūlaśaś śvaśurā-[12]d aranam dadat. |

At the beginning of b and c tām mā would seem to be the correct
reading; in c possibly vahat for vañ: for mayūlaśaś I have no
suggestion but madhūlakaś.

saṁsravaṇāt parisravaṇā giribhyas paryābhṛtaḥ ma-[13]dhye śatasya
mapsiṣko naḍvān ima mehatu z 2 z

Read: saṁsravaṇāḥ parisravaṇā giribhyas pary ābhṛtāḥ |
madhye śatasya †mapsiṣko 'naḍvān imā mehatu z 11 z 2 z

In a prasravaṇā would be somewhat better. [In c sarpiṣo?—
F. E.]

13

(RV 4.58)

[f108b13] *samudrād urmi* [14] *madhumān ud ārad upāṇśunā sam amṛtatvam ānat. ghṛtasya nāma guhyam* [15] *yad asti jihvā devānām amṛtasya nābhiḥ hwayam nāmā pra vravāmā* [16] *ghṛtasyāsmiṇ yajñe dhārayāmā navobhiḥ* | *upa vrahmāś chrṇavaś chasya*-[17] *mānam catuśśrṅgo vamīd gora etat.* | *catvāri śrṅgas trayo asya pādā* [18] *dvi śīrṣe sapta hastāso asya* | *tridhā baddho vṛṣabho roravīti maho devo* [19] *martyāñ ā viveśa* | *tridhā hi kam paṇibhir guhyamānam gavi devāso ghr*-[20] *tam anv avindan.* | *indra ekam sūrya ekam jajāna venād ekam svadhayā ni-* [f109a] | *ś kṛtakṣuh* | *etā arṣanti hr̥dyāt samudrās chatavrajā nipuṇā nāvacakṣe* | *ghṛtasya dhārā* | [2] *abhi cākaśīsi hiraṇyayo ritaso madhya āsām samyak sravanti sarito na devā* | [3] *antar hr̥dā manasā sūyamānāḥ ete arṣanty ūrmayo ghṛtasya mṛgā iva kṣīpaṇo*-[4] *r īṣamānāḥ z om mṛga iva kṣīpaṇor īṣamānās sindhor ivaṁ prādhvane sū*-[5] *ghanāso vātaḥ primayaṣ patayanti yāhvām ghṛtasya dhārā arṣo na vājī kāṣṭhā*-[6] *bhirmarty ūrmibhiḥ pinvamānāḥ abhi pravanti samaneva yoṣāṣ kalyāṇya ssaya*-[7] *mānāso agniṁ* | *ghṛtasya dhārās samidho nasanti tā juṣāṇo hāryati* [8] *jāta vedāḥ kanyā iva vātam atetavā u* | *anya jānā abhi cākaśīti* | [9] *yatra somas sūyate yatra yajño ghṛtasya dhārā abhi tat pavante* | *abhy arṣa* [10] *suṣṭutim gavyam ājam assāsu bhadrā draviṇāni dhatta* | *imaṁ yajñam nayata* [11] *devatā no ghṛtasya dhārā madhumat plavante* | *dhāman te viśvam bhuvanam adhi śr*-[12] *tam antas samudre hr̥dy antar āyusi* | *apām anīkāt samidhād yābhṛtas tapa*-[13] *śyāmi madhumantam kur ūrmim.* z 3 z

Read: *sumudrād ūrmir madhumān ud ārad upāṇśunā sam amṛtatvam ānat* | *ghṛtasya nāma guhyam yad asti jihvā devānām amṛtasya nābhiḥ* z 1 z *vayam nāma pra vravāmā ghṛtasyāsmiṇ yajñe dhārayāmā namobhiḥ* | *upa vrahmā śrṇavac chasyamānam catuśśrṅgo* 'vamīd gāura etat z 2 z *catvāri śrṅgā trayo asya pādā dve śīrṣe sapta hastāso asya* | *tridhā baddho vṛṣabho roravīti maho devo martyāñ ā viveśa* z 3 z *tridhā hi kam paṇibhir guhyamānam gavi devāso ghṛtam anv avindan* | *indra ekam sūrya ekam jajāna venād ekam svadhayā niṣ ṭatakṣuh* z 4 z *etā arṣanti hr̥dyāt samudrāc chatavrajā ripuṇā nāvacakṣe* | *ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām* z 5 z *samyak sravanti sarito na dhenā antar hr̥dā manasā sūyamānāḥ* | *ete arṣanty ūrmayo ghṛtasya mṛgā iva kṣīpaṇor īṣamānāḥ* z 6 z *sindhor iva prādhvane śūghanāso vātapramiyaṣ patayanti yāhvāḥ* | *ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindanty ūrmibhiḥ pinvamānāḥ* z 7 z

abhi pravante samaneva yoṣāṣ kalyāṇyas smayamānāso agnim |
ghṛtasya dhārās samidho nasante tā juṣāṇo haryati jātavedāḥ
z 8 z kanyā iva vahatum etavā u añjy añjānā abhi cākaśīti | yatra
somas sūyate yatra yajño ghṛtasya dhārā abhi tat pavante z 9 z
abhy arṣata suṣṭutiṁ gavyam ājim asmāsu bhadṛā draviṇāni
dhatta | imaṁ yajñam nayata devatā no ghṛtasya dhārā madhumat
pavante z 10 z dhāman te viśvaṁ bhuvanam adhi śritam antas
samudre hr̥dy antar āyusi | apām anikāt samithād ya ābhṛtas
tam aśyāma madhumantam ta ūrmim z 11 z 3 z

In addition to RV this hymn appears in VS, KS; and parts elsewhere. In 4a all others read hitam, in 11c all others read anike samithe: other variants are not so striking.

14

(RV 1.95)

[f109a13] *dve virūpa carata svarthe a*-[14]*nyānyā vatsas upa dhā-*
payete | harir anyasyām bhavati svadhāvān śukro anya-[15]*syām*
dadṛṣe suvarcāḥ z daśemaṁ tvaṣṭur janayanta garbham atandrā-[16]
so yuvatayo vibhṛtaṁ | tigmānīkaṁ suyaśasaṁ janeṣu virocamānaṁ
[17] *paridhīm nayanti | trīṇi jānat prati bhūṣanty asya samudra*
ekaṁ divy eka-[18]*m apsu | pūrvām anu pradiśam pāṛthivānām*
r̥bhūn prasāsad vi dadhā- [f109b] *v anuṣṭhu z ka imaṁ vo niṇyam*
ā ciketu vatso mātṛñ janayati svadhāvān. | *āviṣṭyo va*-[2]*vardhate*
cānur āsu jihvānām ūrdhva svayaśām upasṭhe | ubhe tvaṣṭur vi-
bhyantar jāyamā-[3]*t pratīcīm sinham prati joṣayate | ubhe bhadre*
joṣayete na mene gāvo na vāgrā u-[4]*pa tasthur evāi | sa dakṣiṇām*
dakṣapatir babhūvāyujanti yaṁ dakṣiṇato havirbhiḥ [5] *ud yaṁ-*
yamī saviteva bāhū ubhe sama yajate bhīma ruñjan. | *uś chūkram*
asmad dhru-[6]*m ajate samasmā navā mātṛbhyo nasana jāhāti | tveṣam*
rūpaṁ kṛṇuta uttaram [7] *yat sampr̥cānas sadanam gobhir adbhiḥ |*
kavir vradhvaṁ pari samr̥jyate dhīsmā deva-[8]*tātā savitur babhūva |*
uru te jrayaṣ pateṣu badhnam virocamānām mahiśasva dhā-[9]*ma |*
viśvebhir āgne svayaśor iddho dadbhebhiḥ pāyubhiḥ pātva asmān. |
dhanvaṁ sro-[10]*taṣ kṛṇate gārbham ūrmim śukrāir ūrmibhir abhi*
nakṣati kṣām | viśvā sanāni [11] *jaṭharaṣu dhatte tun navāsu carati*
prasūṣu z eva no agre samidha ghṛṇāno [12] *revat pāvakaś śravasā*
vi bhāhi | tan no mittro varuṇo māmahantām aditis sindhu-[13]
ṣ pṛthivī uta dyāuḥ z 4 z

Read: *dve virūpe caratas svarthe anyānyā vatsam upa dhā-*
payete | harir anyasyām bhavati svadhāvān śukro anyasyām
dadṛṣe suvarcāḥ z 1 z daśemaṁ tvaṣṭur janayanta garbham

atandrāso yuvatayo vibhṛtam | tigmanīkaṁ svayaśasaṁ janeṣu
virocamānaṁ pari śīm nayanti z 2 z trīṇi jānā prati bhūṣanty
asya samudra ekaṁ divy ekam apsu | pūrvām anu pradiśaṁ
pārthivānām ṛtūn praśāsad vi dadhāv anuṣṭhu z 3 z ka imaṁ vo
niṇyam ā ciketa vatso mātṛ janayata svadhābhiḥ | bahvīnām
garbho apasām upasthān mahān kavir niś carati svadhāvān
z 4 z āviṣṭyo vardhate cārur āsu jihmānām ūrdhvas svayaśā
upasthe | ubhe tvaṣṭur bibhyatur jāyamānāt pratiśi sinham
prati joṣayete z 5 z ubhe bhadre joṣayete na mene gāvo na vāsrā
upa tashur evāhi | sa dakṣānām dakṣapatir babhūvāyujānti
yam dakṣiṇato havirbhiḥ z 6 z ud yamyamīti saviteva bāhū ubhe
sicāu yatate bhīma ṛñjan | uc chukram tasmad dhruv ajate
simasmān navā mātṛbhyo vasanā jahāti z 7 z tveṣaṁ rūpaṁ
kṛṇuta uttaraṁ yat saṁprīcānas sadane gobhir adbhiḥ | kavir
budhnaṁ pari marmrjyate dhīs sā devatātā samitir babhūva
z 8 z uru te jrayaṣ pary etu budhnaṁ virocamānaṁ mahiṣasya
dhāma | viśvebhīr agne svayaśobhir iddho 'dabdehbiḥ pāyubhiḥ
pāhy asmān z 9 z dhanvan srotaḥ kṛṇute gātum ūrmiṁ śukrāir
ūrmibhir abhi nakṣati kṣām | viśvā sanāni jāthareṣu dhatte 'ntar
navāsu carati prasūsu z 10 z evā no agne samidhā grṇāno revat
pāvaka śravasā vi bhāhi | tan no mitro varuṇo māmahantām
aditis sindhuḥ pṛthivī uta dyāuḥ z 11 z 4 z

The text presented here is in almost complete agreement with that of RV; from which our 4cd is supplied, the omission being due to a sort of haplography. In 6cd it may be unwise to retain °āyujānti where RV has °āñjanti; in 11a RV has vṛdhāno.

15

[f109b13] *yo jāmādagnya iha kausika ātreya u-[14]ta kāśyapo yaḥ*
| bhāradvājā gāutamā yam vasiṣṭhās tebhyaḥ pravṛma iha ki-[15]
lviṣāṇi z

Read ye vasiṣṭhās and kilbiṣāṇi.

agastyā yaḥ kānvaḥ kutsāpasravaṇā viśvarūpāḥ ga-[16]rgā mudgalā
ayaskās śāunakās saṁkṛtayo vrāhmaṇā ye na dugdhā-[17]s tadāyāḥ
pravṛma iha kilviṣāṇi |

Read āgastyo, gārgā, and drugdhās tebhyaḥ ° ° kilbiṣāṇi. A colon should stand before gārgā. I suppose that ayaskās is a proper name. Edgerton suggests yāskās.

yo no tiṣṭhād vrāhmaṇo nā-[18]dhamānenātyena trpta uta dhāiryena
viśve devā upadraṣṭāro tra tasmi-[19]n iṣaṁ saṁnayām kilviṣyam |

I would suggest here 'tiṣṭhad and °ārthyena; read 'tra tasminn,

and at the end saṁnayan kilbiṣyām. A colon should stand before viśve.

*yāropayan kilbiṣe vrāhmaṇasyāthā-[20]ni jīnāṁsi bahudhā duṣkṛtāni
| anutiṣṭhaṁ proktātmā nu taṁ nidhatte ta-[21]smāi tad devā uta
veśayanti |*

We might read yāropayan kilbiṣe vrāhmaṇasya yāni jīnāṁsi °; this assumes a form jīnas meaning “misery” or the like. Read anutiṣṭhan and tan nidhatte.

*nāśnīyāṁ na piveyaṁ na sāita na niśāibhu jā- [f110a] yām nota
putraṁ vrahmakilbiṣe proktāud eva tiṣṭhesv aritasya panthā*

The ms in the margin corrects to (niśāi) tu jā.

Read nāśnīyāṁ na pibeta na śayīta na niśīta ° ° prokte; after a colon we might read something like ud eva tiṣṭhet sa ṛtasya panthāḥ.

*śatarcino sādhyamā [2] ye maharṣayaḥ kṣudrasūktānām uta yā
prajeha | ṛṣiṇām yāni janimā-[3]ni vidmas tebhyaḥ pravṛuma iha
kilviṣāṇi z*

Read mādhyamā, in accord with the margin; vidma and kilbiṣāṇi.

*sodaryāṇām pañcadaśā-[4]nām śatānām trayastrīṇśad uta śiṣyantu
devāḥ ekasmin viddhe sarve rupyaṁtv ad vrā[5]hmaṇakilviṣam
anv avindam |*

At the beginning perhaps sodayānām would be a better reading; for śiṣyantu probably śikṣanti; colon after devāḥ. Read rupyanti tad, and probably avindan.

*tasmāi tad druhyād dīdam nāyad yo no tiṣṭhād yo no jā-[6]tāsmīn.
| vrāhmaṇasya kilviṣam nāthitasya sodaryatām iśchato vrāhmaṇe-[7]
ṣu |*

I would suggest druhyad; for dīdam we might think of dīdyan but it does not yield a very good meaning. Read ‘tiṣṭhad and jāto ‘smin; also kilviṣam and icchato.

*uttiṣṭhad vrāhmaṇās saṁ vidadhvaṁ jītaṁ yācami punar āitu sarvaṁ
indrāgnī vi-[8]śve devās te me jītaṁ punar ā vardhayantu z*

For yācami we might read yacchāmi; place colon after sarvam. Pāda c lacks several syllables; jītam is probable in d.

*sa dīrgham āyus kṛṇoti supra-[9]jāye jigiṣhati | yo vrāhmaṇasya
vrāhmaṇo huto nnatu kilbiṣe |*

Read suprajāyāi and probably jigīṣati in b; for d perhaps hūto ‘nnam atti kilbiṣe.

nāsya [10] *prajāṃ śarvo hanti na rudro hanti nāśani z yó vrahma-*
nāsya vrāhmaṇas satyāṃ [11] *vadati kilviṣe* |

In b read *nāśaniḥ*, in c *vrāhmaṇasya*, in d *kilviṣe*. The margin suggests *satye* in d.

tvām somapūtho juguthe nṛcakṣād grāvabhis saha yo vrā-[12]
vrāhmaṇasyāstām hṛdas sūryāvāpālupat tamaḥ

In a we may perhaps read *taṃ* and *jughuṣe*, in b *nṛcakṣā*: in c *yo vrāhmaṇasyāstām*, supposing that *hṛdas* is a corrupted verb form. For d read *sūrya ivāpālupat tamaḥ*.

ya utthāya kilviṣe vrā-[13]*hmaṇasyāṃnam āiśchamṇ avāyate utāinaṃ*
dyāvāprthivī santaptām mathāitv aktasya [14] *panthām z 5 z anu 3 z*

Read: *ya utthāya kilviṣe vrāhmaṇasyāṃnam ecchann avāyate*
| *utāinaṃ dyāvāprthivī santaptām athāitv ṛtasya panthām*
z 13 z 5 z anu 3 z

The suggestions offered in this hymn will be recognized as tentative; the division into stanzas is not wholly satisfactory. The main outlines are fairly clear but many details are obscure,—at least to me.

16

[f110a14] *nava ca yā navatiś carūḍhā vakṣaṇānu* | *ya-*[15]*das tas sarvā*
ṇiśyanty anuttāḥ pratthajño mayāḥ

In ab read *cārūḍhā vakṣaṇā anu*; for c probably *itas tās sarvā naśyantv* as in Ś; in d *ānuttāḥ* might be possible, and also *manyāḥ*, but *pratthajño* seems hopeless. Stt 1-3 here are similar to Ś 6.25 but vary widely in the b and d *pādas*.

sapta ja yas saptatiś cārūḍhā [16] *vakṣaṇānu* | *yadas tas sarvā*
ṇiśyanty ānuttāḥ pratthajño mayāḥ

In a read *ca yās*; the rest as in st 1.

pañca ja yā pa-[17]*ñcaśaś cārūḍhā vakṣaṇānu* | *yadas tās sarva*
naśyanty anuttāḥ pratthajño [18] *mayāḥ*

In a read *ca yāḥ pañcāśac*; the rest as in st 1.

ūrubhyām dveṣṭhivadbhyām parṣṇibhyām bhaṇsamaḥ striyā jārāiva
putthagāna pra-[19]*mrṇīmasi* |

In a read *te 'ṣṭhivadbhyām*, in b *bhaṇsasaḥ*, and cf Ś 2.33.5; for c we might consider *striyā jarāyva* *iva*, tho it is short; in d we might read *putthagān* as an accusative plural, but I cannot deduce a satisfactory meaning for it. The form *pratthajño* of Stt 1-3 is probably a corruption of *putthagī*. Edgerton thinks of *jāra* in c.

anasrptām ahaneṣu pūkṣṇām pāpīyām samidvatīm [f110b] *tām etām tasyūnām dāsīm pradahataś cyukākaṇi* |

For a I suggest as a possible reading *anasrptām dahaneṣu*, and for b *pūkṣṇām pāpīm samidvatīm*. In c read *dasyūnām dāsīm*, in d *pradahetaś*.

prapatāti sukajñāli śuke-[2]ṣ *kukītako yathā* | *svakve te tripum dhukṣami sā naśiṣyasi putthagī* |

With *putthage pāda* d can stand; I can do nothing with the rest.

yadāsyā-[3]s *sukve dahebhyaḍā mūrdhānam agninā* | *tām etā tasyūnā dāsīm pratthagena la*-[4]*yiṣyate* |

In the margin *dahebhyaḍā* is corrected to *dahed ya*(*dā*).

In a read *svakve dahed*; for c we should probably read the same form as in 5c: for *pāda* d the best I can offer is *putthage no laviṣyate*.

saṁvatsaram ajaro surebhyaṣ pataṁ krimīt. | *yatra kṣettrasya dur-gandhi ut te* [5] *taṁ nyañcanam*

For *pādas* ab I can offer nothing beyond the division of the words. In c read *kṣettrasya*, and for d *tat ta etan nyañcanam*.

nāitat tava mātṛṇām sthām na te ta nyañcanam. asmākam etad vīrebhyo [6] *devāiṣ prajananam kṛtam. z*

In a I would suggest *satṛṇām sthāma*, which would seem more probable if *te* stood for *tava*; for b read *na ta etan nyañcanam*. The rest seems correct.

girote smi pūtam udakaṁ himavatsu tatropa praskadya [7] *nṛtu prajāmi yūthega putthagī* |

In a perhaps we may read *karoti te 'smāi pūtam*; in b *tad udakaṁ* would improve the rhythm. In cd we might possibly read *nṛtu prajāmi yūthegān putthagīn*.

sa tvaṁ gobhir aśvāiṣ prajāyā prajananam bhava | [8] *yo mā tatra prāhīṣi yatra jīvanṭu bhadrayaḥ z 1 z*

Read: *sa tvaṁ gobhir aśvāiṣ prajāyā prajananam bhava* | *yo mā tatra prāhīṣir yatra jīvanti bhadrayā z 11 z 1 z*

It is evident that the emendations suggested are based almost entirely on palæography; the first four stanzas give a hint of the intent of the hymn, but uncertainty as to the word *putthagi* adds to the too numerous difficulties in the rest.

17

(Ś 19.19)

[f110b8] *mittraṣ prthi*-[9]*vyodakrāmat tām puram pra ṇayāmi va |*
tām ā viśat tām pra viśatu śrā va śa-[10]*rma ca varma ca yaśchatu |*
vāyur antaranarikṣeṇos sūryo . divaś candramā nakṣattrāi-[11]
r u | soma oṣadhībhr̥t. yajño dakṣiṇābhr̥t. samudro nadībhr̥t.
vrahma vrahma-[12] *cāribhr̥t. indro vīryeṇodakrāmat tām devā-*
mṛtenodakrāman tām puram pra [13] *ṇayāmi va | te mā viśantu te*
mā pra viśantu te | vaś carma ca varma ca yaśchatu | [14] *prajāpatiḥ |*
prajābhir udakrāmat tām puram pra ṇayāmi va | tām ā viśa-[15]*ntu*
tā pra viśantu sā vaś śarma ca varma ca yaśchatu z 2 z

Read: *mitraṣ prthivyodakrāmat tām puram pra ṇayāmi vaḥ |*
tām ā viśata tām pra viśata sā vaś śarma ca varma ca yacchatu
z 1 z vāyur antarikṣeṇodakrāmat tām ° ° | ° ° z 2 z sūryo divodak-
rāmat tām ° ° | ° ° z 3 z candramā nakṣatrāir udakrāmat tām
° ° | ° ° z 4 z soma oṣadhībhir udakrāmat tām ° ° | ° ° z 5 z
yajño dakṣiṇābhir udakrāmat tām ° ° | ° ° z 6 z samudro nadībhir
udakrāmat tām ° ° | ° ° z 7 z vrahma vrahmacāribhir udakrāmat
tām ° ° | ° ° z 8 z indro vīryeṇodakrāmat tām ° ° | ° ° z 9 z devā
amṛtenodakrāmaṇs tām ° ° | ° ° z 10 z prajāpatiḥ prajābhir udakrā-
mat tām puram pra ṇayāmi vaḥ | tām ā viśata tām pra viśata sā
vaś śarma ca varma ca yacchatu z 11 z 2 z

18

[f110b15] *savyaṅja*-[16]*ntaṣ prakṣanta yad vo devā upocire | tām*
ebhyas satyā māśim indra khalvām [17] *samṛddhayaḥ*

For pāda a *saṁvya-jantaṣ prakṣanto* would seem good; pāda b can stand; in c I am not sure of the division of words, but have thought of *māśam* to match *khalvām*; in d read *khalvān samarddhayaḥ*.

anaḍvāhas satyāvānas sīram śr̥ṇotu me vacaḥ | atrāhīta-[18]*d vijāyate*
tat parjanyo bhi vivṛṣat.

Read *kṛṇotu* in b; in c *atra hy etad* might stand; in d 'bhi *vivṛṣat* seems possible.

divyāpo va śakvarīr aṇu mantu gahvare | [19] *ūrjasvatī ghṛtavatīṣ*
payasvatīr dṛṣe bhavatha mā guhā |

For pāda a read *divyā āpo vāi śakvarīr*, in b *ramantu*; in c *ūrjasvatīr*.

ud ehi [20] *vājīnīvati pūrṇapātrā tviṣīmatī duhānā pūṣa rakṣatā |*
kā- [f111a] mam eṣām sam ā prṇaḥ

Read *poṣaṁ rakṣathaḥ* in c; correct punctuation. Pāda a appeared above in 12.6c.

*ahiṁsitā phalavatī śatavalśaṁ virohatu imaṁ saha-[2]srabhogāsyā
indra upāvatu |*

Read *ahiṁsitā* in a, *śatavalśā* in b; in cd we might safely read
imaṁ sahasrabhogam asyā °.

*āsvinā phālaṁ kalpayetām upāvatu vṛhaspa-[3]tiḥ yathāmad bahu-
dhānyam ayakṣmaṁ bahupāuruṣaṁ |*

Read *phalaṁ* in a, *yathāsad* in c, and ° *pūruṣaṁ* in d. This stanza occurs also in Kāuś 20.5.

*yad vo devā upoṣire | [4] iha bhūyas syād iti | iha tām utprñāṁ
vayaṁ devīm upahvayāmahe*

In pāda a read *upocira* without following colon; if *utprñāṁ* is good pādas cd can stand: but cf above, 11.9b.

*i-[5]dam va utprñād iti sphātīm va utprñād iti | rāṣīm me vardhayād
iti [6] sphātīm cakāro bahukāra sphirasphoṣṭāya makṣikāḥ*

If the colon is left where it is, the first three pādas may stand, tho the change of person is sudden; for de I would suggest *sphātīmkāro bahukāras sphirasphoṣṭāya mākṣikāḥ*.

*asmiṁ dhām nupyate [7] yavo vṛhir atho tilaḥ tasya grhṇīta yat kṛtaṁ
parikṣāya catuṣṣataṁ*

For pāda a read *asmiṁ dhāman ny upyate*; in d perhaps *paricāyā*.

*śa-[8]rkāryavan nayāvaś ca krāivṛt kiñca yad vṛṣe | tad vāi sphātir
upāyatī [9] sarvaṁ evātiricyasi |*

The following is a possible form for this stanza: *śakāraṁ
nayavac ca kriyāvat kiñ ca yad vṛṣe | tad vāi sphātir upāyatī
sarvaṁ evātiricyate*.

*sahaṁ jane parā jahi sahasrāpoṣamandaye | [10] bahvī noṣadhī
bhava samudrasyeva saṁsrava z 3 z*

Read: *sahaṁ jane parā jahi sahasrapoṣamandaye | bahvī na
oṣadhe bhava samudrasyeva saṁsravaḥ z 11 z 3 z*

19

[f111a10] *ājyād ajas sa-[11]mabhadra deśebhya odanāya yenātipaśyan
vṛhaspatī sa vāi pañcodano [12] bhavat. | catudhriyatām samabhava
| odanas tvaṁ vṛhaspate | ajajyāj jātas sa [13] eṣāṁ pañcamo bhava
dhūmena divam āpnoty antyariṁṣam adhoṣmaṇā | diśāpno-[14]
tū cakṣuṣā ajaṣ pañcamodanasyavaḥ | yat te mātā yat te pitā bhrātaro*

ya-[15]ś ca mesvā | ajam pañcodanam paktvā sarve tam upajīvita | yat te pūrve [16] parāgatāpare pitaras ca ye | tebhyo ghṛtasya kullītu śatadhārām vinṛtīm [17] ye sarvadā dadaty evāra caranty odanam te vāi yamasya rājyād uttare lokāsa-[18]te | nātirātrāpnotu nāinam āpnoty ukthyaḥ nāgniṣṭomāpnoty ajam pañcāuda-[19]nam savaṁ daśarātreṇa samyato dvādaśāhena kalpate | dīrghamātreṇa [20] samyato jaṣ pañcāudanas savaḥ ya eṣām barhiṣyam sarvaṁ yan naṣṭam yaś ca [f111b] sa | yataṁ yaś ca stenopāyati ya eṣām pañcamo bhava | yā pūrvam patim vītvā yathānnam [2] vindate param. pañcāudanamdanam ca tāv atam pacato na vy āncataḥ | samānaloko [3] bhavati punarbhavāparaḥ patiḥ ajam ca pañcodanam dakṣiṇya-jyotiṣam dadat. [4] z 4 z

Read: ājyād ajas samabhavad deśebhya odanāya | yenātipaśyan vṛhaspatis sa vāi pañcāudano 'bhavat z 1 z catuṣ śrāyatām sama-bhava odanas tvam vṛhaspate | aja ājyād jātas sa eṣām pañcamo bhava z 2 z dhūmena divam āpnoty antarikṣam athoṣmanā | diśa āpnoti cakṣuṣā ajaṣ pañcāudanas savaḥ z 3 z yat te mātā yat te pitā bhrātaro yac ca te svasā | ajam pañcāudanam paktvā sarve tam upajīvata z 4 z ye te pūrve parāgatā apare pitaras ca ye | tebhyo ghṛtasya kulyāitu śatadhārā vyundatī z 5 z ye sarvadā dadati ye vāram caranty odanam | te vāi yamasya rājyād uttare loka āsate z 6 z nātirātra āpnoti nāinam āpnoty ukthyaḥ | nāgniṣṭoma āpnoty ajam pañcāudanam savaṁ z 7 z daśarātreṇa samyato dvādaśāhena kalpate | dīrghamātreṇa samyato 'jaṣ pañcāudanas savaḥ z 8 z yad eṣām barhiṣyam sarvaṁ yan naṣṭam yac ca samyatam | yac ca stenopāyati sa eṣām pañcamo bhava z 9 z yā pūrvam patim vittvāthānyam vindate 'param | pañcāudanam ca tāv ajam pacato na vy āncataḥ z 10 z samānaloko bhavati punarbhuvaṣpatiḥ | ajam ca pañcāudanam dakṣiṇājyotiṣam dadat z 11 z 4 z

In 2a the emendation may not be wholly satisfactory as to form but the intent seems fairly sure. St 5 is Ś 18.3.72, the reading of which is adopted; Stt 10 and 11 appear Ś 9.5.27 and 28, with variation in 10d.

20

[f111b4] sūryo mā varcasokṛtūktām aśvinobhā | āditya ūrdhva [5] uttaram asāu mā varcasokṣatu | varcasā mām pitur agnir varcasā mā vṛhaspa-[6]tiḥ surāyās sicyamānāyāḥ kilāla varcasenasā tena māsaśvino-[7]bhā | ukṣatām puṣkarasraja | varcasvān me sukham astu rocamānam viśāsa-[8]hi | yo mā hiraṇyavarcaṣam kṛṇomi paśyatā priyam | madhor aham madhu-[9]taro madhumān mad-

humattaraḥ | mām anu praviśantu varca ṛṣabho vāṣitām iva | [10] yada mām janamānam avarcasvasā kanikradam | yathā kanikradaś ca-[11]rāṇi varcasā ca bhagena ca | varcasāgni mā dadhati varcaso yadati sū-[12]ryaḥ yāvad varco god dhirhiraṇyas tāvan me varco bhūyāt. z yāvat tvaṁ de-[13]va sūryodyann abhāiva paśyasi | tāvan mā varcasābhy ava paśya parṇo bhagasyā-[14]ham bhūtvā ukṣaṁ varcaso ratham | sa mā vahatu sarvadā | yuṣmantaṁ suvarcasam bha-[15]bhagenāham parihito varcasā draviṇena ca | yathā carāṇi sarva-[16]dā rocamānam vibhāvasuḥ yavā mā bhagāgamad evā mā varcāgamat. [17] evā mā tejāgamad evā mā yaśāgamat. hiraṇyena cakreṇa bhaga-[18]syāpihato grhaḥ taṁ yugjāpi vrahmaṇā tasya me dattam aśvinā dattam me [19] puṣkarasrajāḥ z anu 5 z ity atharvanikapāippalādaśā-[20]khāyām aṣṭamaṣ kāṇḍas samāptaḥ z z

Read: sūryo mā varcasokṣatūṣatām aśvinobhā | āditya ūrdhva uttarann asāu mā varcasokṣatu z 1 z varcasā mām ṭpitur agnir varcasā mā vṛhaspatih | surāyās sicyamānāyāṣ kilālo varcasā yena | tena mām aśvinobhā ukṣatām puṣkarasrajā z 2 z varcasvān me mukham astu rocamānam viśāsahi | yo mā hiraṇyavaracasam kṛṇomi paśyatām priyam z 3 z madhor aham madhutaro madhumān madhumattaraḥ | mām anu praviśatu varca ṛṣabho vāṣitām iva z 4 z yadā mām janamānam ṭavarcasvasā kanikradam ṭ | athā kanikradac carāṇi varcasā ca bhagena ca z 5 z varcasāgnir mā dadati varcasā dadati sūryaḥ | yāvad varco gor hiraṇyasya tāvan me varco bhūyāt z 6 z yāvat tvaṁ deva sūryodyann abhy ava paśyasi | tāvan mā varcasābhy ava paśya * * z 7 z pūrṇo bhagasyāham bhūtvā takṣaṁ varcaso ratham | sa mā vahatu sarvadāyuṣmantaṁ suvarcasam z 8 z bhagenāham parihito varcasā draviṇena ca | yathā carāṇi sarvadā rocamāno vibhāvasuḥ z 9 z evā mā bhaga āgamad evā mā varca āgamat | evā mā teja āgamad evā mā yaśa āgamat z 10 z hiraṇyayena cakreṇa bhagasyāpihato grhaḥ | taṁ ṭyugjāpi vrahmaṇā tasya me dattam aśvinā dattam me puṣkarasrajā z 11 z 5 z anu 5 z

ity ātharvanikapāippalādaśākhāyām aṣṭamaṣ kāṇḍas samāptaḥ z

In st 2a ° mānnapatir might be considered as a possibility. All of 5ab seems unclear to me: in 11c yuñje api might be possible. The lacuna indicated in 7d is my conjecture.